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A

Mr. *Cumming*'s

# SERMON

AT HIS

# INSTALMENT.

A

# SERMON

Preached Feb. 25. 1761.

By *A. CUMMING*, A. M.

AT HIS

# INSTALMENT

IN THE

PASTORAL CHARGE

OF THE

*South Church*, in BOSTON;

COLLEGUE with the Reverend

*JOSEPH SEWALL*, D. D.

To which is added,

The CHARGE, by the Rev. Dr. SEWALL;

AND

The RIGHT HAND OF FELLOWSHIP,

By the Rev. Mr. *PEMBERTON*.

BOSTON, N. E

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Feb. 1, 1671—

# A SERMON, &c.

1 Tim. iv. 16.

*Take heed unto thyſelf, and unto thy Doctrine; continue in them: for in doing this thou ſhalt both ſave thyſelf, and them that hear thee.*

'TIS only in compliance to the practice of the churches here, that I appear, on this occaſion, in the deſk. Propriety, methinks, points out a more humble part, and a leſs diſtinguiſh'd place, on this day, to one, who has ſo great and perſonal a concern in the ſolemnities of it. --- To have ſat, with meekneſs, at the feet of one of my reverend fathers, or brethren, deſcribing, from the oracles of God, the duties

and

and the dangers of the paſtoral charge, would have been the moſt agreeable ſituation: a ſituation, beſt adapted, to that ſerious and devout recollection, which is, in an eminent degree, proper for me, on this occaſion.---But as long cuſtom has eſtabliſhed my part in the tranſactions of the preſent day, I ſubmit---and addreſs myſelf to the performance of it without further apology.

THE words which I have read to you as the ground of this diſcourſe, are an exhortation of an aged apoſtle to a young miniſter of the goſpel, relative to the ſucceſsful diſcharge of his miniſtry. This apoſtle was eminently qualified to give the beſt directions to all ſucceeding miniſters of the goſpel. He had early engaged in the ſervice of Jeſus Chriſt, as a miniſter of his goſpel. From the firſt moment of this engagement, he wholly devoted his life to the honour of his divine maſter; and the propagation of that moſt excellent religion he had been taught. The proſecution of theſe ends form'd not only the buſineſs, but the enjoyment of his life. *To him to live was Chriſt*; i. e. the honour of Jeſus Chriſt, in the promotion of his religion in the

hearts

hearts of men, was the *central* point, to which his ſtudies, views, and life, were all directed. Long and careful obſervation had taught him what conduct, in its preachers, was moſt adapted to ſerve the intereſt of the goſpel, and anſwer the ends of their office. He had many ſorrowful occaſions to obſerve, that Chriſtianity was often moſt deeply wounded, by its profeſs'd advocates; that its public teachers were ſometimes its moſt dangerous *enemies*; that the religion they profeſſed to teach, they ſubverted, by miſrepreſenting its doctrines, or diſgrac'd, by neglecting its morals. He had likewiſe much opportunity of obſerving, not only the more immediate, but the original cauſes of this defection. And if we add; that he was under the deepeſt influence of the moſt excellent religion; and the unerring guidance of the ſpirit of God; we cannot doubt the perfection of the rules he has given us, both for our own perſonal conduct, and the management of our miniſtry. Indeed, if we have any reſpect to Jeſus Chriſt; or concern for the ſucceſs of our miniſtry; we ſhall ever pay the utmoſt attention to theſe rules. The more we form ourſelves upon them, the more likely are

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we to *finiſh our courſe with joy*; *and fulfil the miniſtry we have received of the Lord:* nay, we cannot be good miniſters of Jeſus Chriſt, on any other plan of conduct.

THIS apoſtle, remarkably attentive to whatſoever contributed to the ſucceſs of the goſpel, is both frequent and ſolemn in his applications to the public teachers of religion. He knew of what conſequence it was, that they ſhould keep up the *ſpirit* of their character; and diſcharge the duties of their function with fidelity and zeal. He addreſſes even thoſe of whoſe ſincerity, ſoundneſs, and diligence he had no diſtruſt, in the moſt ſtriking and earneſt manner---a manner that ſerves to convince us, not only how much *he* had at heart the ſucceſs of the goſpel; but alſo how much the ſucceſs of it, under God, depends upon its teachers; the danger of their acting a part that may defeat its efficacy; rob God of his honour; ruin the ſouls of men, and bring on aggravated deſtruction on 'emſelves. *Timothy* was a perſon he always expreſſed the greateſt regard for, as a real Chriſtian; and the higheſt hopes of, as a preacher of the goſpel; and yet he warns,

warns, admoniſhes, and charges him, in the moſt ſolemn language. Of this the text is a particular inſtance: --- *Take heed unto thyſelf, and unto thy Doctrine; continue in them*, &c.

WHAT was written aforetime, was written for our learning. This direction is in no reſpect peculiar to *Timothy*. 'Tis equally applicable to every miniſter, and demands the moſt ſolemn attention of every one who undertakes the paſtoral-office: for it anſwers this moſt intereſting inquiry; the inquiry of every faithful ſervant of Chriſt.---*How may a miniſter, moſt ſucceſsfully, diſcharge the duties of his holy function? What are the rules, in the obſervation whereof he will be moſt likely to promote the glory of God; the common ſalvation; his own joy aud comfort at the appearance of Jeſus Chriſt?* or, *how ſhall he ſo conduct himſelf in the miniſtry, as* (in the ſenſe of the apoſtle) *both to ſave himſelf and them that hear him?*

THE rules neceſſary to this end, are, in the text, reduced to theſe *three:* in the firſt place --- *to take heed unto himſelf*---ſecondly, *to take heed*

 *unto*

*unto his doctrine*---thirdly, *to continue in them.* ---- I ſhall conſider 'em in that order in which they lie in the text.

THE firſt direction the apoſtle gives to a miniſter, is, *to take heed unto himſelf.* This direction, we may conclude, to be of the higheſt importance : for in all the apoſtolic directions to miniſters, this one always holds the firſt place. When the apoſtle gives his laſt and dying charge to the elders of the church of *Epheſus*, the firſt branch of it is, *Take heed unto yourſelves.* The ſame thing is obſervable in his epiſtles to *Timothy*, and *Titus.* We cannot read theſe epiſtles with attention, without obſerving what ſtreſs he lays on this matter; of what conſequence he conſiders it, to the happy diſcharge of every other branch of paſtoral duty.

AS the firſt branch of a miniſter's duty reſpects himſelf ; ſo the firſt inſtance of it, is a regard to his own perſonal religion. This is a very eſſential part of the obligation, implied in this direction. He who makes this no part, or not a principal part, of his care, will pay but little

little regard to the other duties of his office: or, if he diſcharges 'em, it neither can, nor will, be from good conſcience towards God; from a conviction of the excellence of the goſpel, or the knowledge of Chriſt; from a reſpect to the glory of God; or zeal for the recovery of mankind to the favor and the love of God, by faith that is in Chriſt Jeſus, and the power of the truth, the only means of ſuch recovery. The ſpring of his activity can be no other than ſelf; a principle very unſuitable to the deſign of his office; and very remote from that excellent ſpirit, which ought to rule in his heart, and preſide in all his actions.

PERSONAL religion may be conſidered, either in its firſt principles; or in its following operations and effects on the heart and life. Religion, in the former view of it, is a ſincere and ſupreme reſpect of heart to God, founded immediately on his eſſential and infinite worthineſs hereof. The original and proper reaſon of God's worthineſs of ſupreme reſpect, lies in the ſupreme excellence and beauty of the divine nature and perfections. This eſſential and immutable glory and excellence

of

of God, is *ſavingly* manifeſted to mankind, only by the goſpel, in the perſon and atonement of Jeſus Chriſt. But although the infinite excellence of the divine being and perfections be manifeſted in the perſon and righteouſneſs of Jeſus Chriſt, reveal'd in the goſpel; yet men by *nature* do not perceive it: nor is it poſſible they ſhou'd, being *naturally* altogether blind and inſenſible to beauty and excellence of this kind. Men may think and ſpeak much of theſe things, and yet never attain to this knowledge of the glory of God, ſhining in the perſon and righteouſneſs of Jeſus Chriſt: nor their ſouls be changed into the image thereof. They may notwithſtanding abide in darkneſs, and under the dominion of ſin and death.

IN order therefore to the perception of the glory of God, as manifeſted in the goſpel-method of ſaving ſinners, by the righteouſneſs and work of Chriſt, the divine interpoſition, in the way of an immediate and almighty agency, is abſolutely neceſſary. The ſinner muſt be CREATED *anew in Chriſt Jeſus:* and God muſt *ſhine into his heart, to give him the light of the knowledge of his glory,*

*in*

*in the face of Jeſus Chriſt.* By this ſovereign and immediate act of God, (with which no acts, or duties of the ſinner, have any ſort of connection) he obtains ſuch a view of the glorious perfections of God, ſhining in the method of ſalvation reveal'd in the goſpel, as informs, and convinces him of the nature, truth, excellence, and ſafety of this method of acceptance, wholly by the righteouſneſs of Chriſt. As a native effect of this faith, renouncing all reſpect to every other thing, either within, or without himſelf, he reſts *immediately* in the righteouſneſs of Chriſt, reveal'd in the goſpel, for acceptance with God. He reſts not immediately on his faith, repentance, and ſincere obedience, and but remotely on the righteouſneſs and merit of Chriſt : on the former, as the fulfilment of the terms of the goſpel-covenant, which offers, or promiſes pardon and favor to thoſe who believe, repent, and are ſincerely obedient ; on the latter, only as that whereby the covenant is procured and introduced : on the former, as what God graciouſly accepts, and, on account thereof, pardoneth and receives him to favor ; on the latter, as that only whereby it is come to paſs that theſe qualifications are accepted as the condition, or immediate and

neareſt

neareſt ground and reaſon of juſtification in the ſight of God. I ſay, he doth not in this mediate and remote way, but immediately nextly and entirely, reſt on the righteouſneſs of Chriſt, without the intervention of any thing whatever between it and him, as the ground or reaſon of his acceptance.

THE diſcovery alſo, of the glory of the divine perfections, ſhining in the method of ſalvation revealed in the goſpel, convinces the ſoul of the ſupreme excellence, beauty, and worthineſs of the divine nature. Overcome hereby, he bows his head, and worſhips at the feet of the divine majeſty; gives himſelf, with all his heart, to God, (if he will condeſcend to accept ſo worthleſs an offering) to love, to ſerve, and glorify him to the utmoſt of his capacity; becauſe he ſees him to be infinitely worthy. Thoſe exerciſes of heart, which ariſe from this diſcovery of God's excellency and glory, are, in the ſacred ſcriptures, called *repentance* and *converſion*: that conviction of the truth and excellence of the goſpel-method of ſalvation, which ariſes from the former view of the glorious perfections of God manifeſted therein, is called *faith*, or *believing in Chriſt*. The *principle*, or *power*, communicated by

by God to the ſoul, whereby it becomes capable of theſe views and exerciſes, is called the *new creature:* and the almighty and immediate act of God, whereby 'tis communicated, the *new creation* or *regeneration.*

'TIS this religion only, whereof theſe are the firſt principles, that qualifies and diſpoſes a perſon to aim at the glory of God, in any of his actions, or undertakings; --- that attacheth him to the goſpel, its doctrines and laws, as *the wiſdom and power of God unto ſalvation, to thoſe who believe.* This only will make the goſpel precious, in his eſteem; excite him to commend it with zeal and courage; and render him ſollicitous for its ſucceſs.

HOW indiſpenſible a qualification, therefore, muſt religion be, in one, who takes upon himſelf the office of a goſpel-miniſter. What, without this, can be expected from him? can he point out and diſplay the glory of the goſpel which he never ſaw? will he make a crucifi'd ſavior, the choſen argument of his diſcourſes, who never beheld his beauty, and importance? is he likely to eſteem and ſupport the doctrines of the goſpel, at all expence, who never felt

felt their divine power, nor perceived their truth and excellence ? is it poſſible he ſhould ſeek the glory of God in his miniſtry, who was never brought to deny and abhor himſelf, and admire and exalt God, by a divine diſcovery of his eſſential and ſupreme excellence ? who never ſaw, that the leaſt branch of the divine glory, is incomparably of more importance than the ſalvation of a world : that if there ſhould be the leaſt interference between the ſalvation of any or all orders of apoſtate beings, and the glory of God, 'tis more eligible that they ſhould periſh without exception, than God ſhould loſe his glory ; or the glory of any one perfection of his nature be blemiſhed : for he can have no due reſpect to God, who can even deſire to be ſaved, at the leaſt expence of his glory.----How diligently therefore, ought ſuch who deſire this office, to ſee that they 'emſelves are the ſubjects of true religion. It is an awful thing for any to take upon himſelf an office, which has ſo near a connection with the glory of God and the ſalvation of immortal ſouls, without a qualification ſo neceſſary to diſcharge it aright ! --- a qualification which only can ſanctify his other gifts ; deſtitute of which, he is too likely to apply 'em in ſuch a manner, as to hurt the intereſts of the

goſpel,

goſpel, and inflame the diſpleaſure of God againſt him, who is infinitely jealous of his glory?

BUT 'tis not eno' that a miniſter be poſſeſſed of the firſt principles of true religion; he muſt live in the lively exerciſe of 'em. This I take the apoſtle to have a ſpecial regard to, in this branch of his advice: for 'tis given to one of whoſe religion he made no queſtion: he had all the evidence thereof the nature of the caſe would admit.

THERE is an abiding ſenſe of heart of the great things of religion, which is of unſpeakable conſequence in the character of a miniſter. The ſucceſs of his miniſtry greatly depends upon it. It will have the happieſt effect upon every part of it, and give life and ſpirit to every duty. This is that inward *ſavor* in the character of miniſters, which only can make 'em, what they ought to be, *the ſalt of the earth*. Hence they derive that *ſpirit of power*, which is eſſential to their office; and without which they are in danger of being not only uſeleſs, but noxious. A miniſter, therefore, muſt take heed unto himſelf in this reſpect. He ought to cultivate this ſenſe of heart. It muſt

be his daily care and buſineſs. As a Chriſtian, he is obliged to this duty; as a miniſter, his obligation is increas'd. An actual unfitneſs for the paſtoral work, will be the native conſequence of neglecting it. If the power of religion languiſheth in his own ſoul, his ſtrength and diſpoſition for the duties of his office will ſenſibly decay. The leſs power divine things have on his own heart, with leſs power will he deliver 'em to others; with leſs earneſtneſs will he urge and inculcate 'em on his hearers. The *demonſtration of the ſpirit*, in preaching the word, doth much depend on the ſenſe and power of the word on the heart of the preacher.

NOTHING is more neceſſary than that a miniſter endeavor to keep up the moſt lively conviction of the truth of the things reveal'd in the goſpel. He muſt feel 'em to be realities. This only will give 'em the conſtant effect of the moſt powerful motives.----To this conviction of the truth, ought to be join'd the daily experience of the glory, excellence, and ſweetneſs of the goſpel; --- its conduciveneſs to promote the glory of God, and the ſalvation of periſhing ſinners; an abiding perſwaſion of the perfection and glory of the righteouſneſs

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it reveals for juſtification; of the power and virtue of its doctrines, by the agency of the ſpirit, to ſanctify the heart, to purify the affections, exalt the views of thoſe who believe; and to recover 'em to the image and *glory of God*, of which all have by ſin *come ſhort*.----In a word, he ought diligently to cultivate that faith, which is *the evidence of things not ſeen, and the ſubſtance of things hoped for*. This will give vigor to his ſoul; life to his attempts, for the honour of God, firmneſs of mind againſt both the frowns and flatteries of the world. *Seeing God who is inviſible, he will endure*;--- taſting the love of Chriſt, he will be conſtrain'd;---and *knowing the terrors of the Lord*, he will teach, *perſwade*, and *warn, with all long-ſuffering* and earneſtneſs.

THIS lively perception of the things of religion, will naturally diſpoſe a miniſter to take heed to his converſation. It will inſpire an holy ſteady watchful caution, with regard to every part of his conduct. Setting the Lord always before him, he will take heed unto his ways. *The dread of God will be upon him, and his excellence* will *make him afraid*. A tender reſpect to the cauſe of Chriſt, will excite a godly jealouſy leſt, by any word, by any action,

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he ſhould cauſe his ways or truths to be evil ſpoken of. The intereſt of religion lying near his heart, he will be ſollicitous leſt it ſhould receive any detriment from his converſation. From principles of love and duty, *by the grace of God, and not from fleſhly wiſdom*, he will carefully ſtudy that his converſation may become the goſpel; his ſpeeches be ſeaſon'd with grace; his whole conduct adorn the doctrine of God his ſavior.

THIS ſame ſenſe of divine things will render him meek and gentle, kind and condeſcending to all. It will preſide as a *law of kindneſs in his lips*, and as a *ſpirit of meekneſs* over all his conduct. He will not reſent injuries with obſtinacy; but being revil'd, bleſs;---being perſecuted, ſuffer it;---being defamed, entreat;---and chuſe rather to be made as the off-ſcouring of all things, than that God ſhould be diſhonor'd, and the goſpel injured. He will ſacrifice his own right, if any diſadvantage will ariſe to the cauſe of God from aſſerting it: much more will he forego every freedom, however innocent in itſelf, which may, if practis'd, give offence:---but, in the cauſe of his maſter, he will be bold and intrepid, and not *give place*, no, *not for an hour*.

NO-

NOTHING is of more importance than this purity of converſation, in a miniſter of the goſpel. This is neceſſary to *approve* himſelf what he profeſſeth to be, *the ſervant of Chriſt*, *a man of God*. To convince mankind that he is in earneſt, believes and practiſeth what he preaches and commends to others. Without this, he will be deſpis'd; the miniſtry blam'd; offences produc'd; and the honour of religion wounded: for action can only juſtify profeſſion. A man's actions, not his words, are the proof of his ſincerity. No man's words can be believ'd againſt his actions.

GIVE me leave to add, that a ſenſe of the truth and importance of the goſpel, will prove the moſt powerful ſpring of diligence, in every inſtance of paſtoral duty. It will ſtrongly diſpoſe him to give attention to *reading*, to *exhortation*, to *doctrine*; to apply himſelf to every branch of ſtudy, that is neceſſary to qualify him for his work. He will do this from *conſcience*, not *oſtentation*; for the honor of God and the ſervice of his church, and not his own private advantage. He can't in this ſenſe of things, hide his talent in a napkin; indulge to ſloth and indolence; neglecting the gift that is in him,

and

and that application which is neceſſary to furniſh him unto the work to which God hath called him. He will converſe much with the ſacred ſcriptures, the proper fountain of religious knowledge. And the more he is enlightened to underſtand 'em, the more will he be convinc'd of his ignorance of the things of God. For he will ſee that there are unſearchable depths of wiſdom and knowledge contain'd in 'em : that he is a child, and knows comparatively nothing. This effect, while it humbles, will alſo ſtimulate him, to more earneſt inquiries into the *things of the ſpirit of God.* ---- But this thought leads,

II. TO the next duty of a paſtor, recommended in the text,---to *take heed unto his doctrine.*

THIS is the ſecond branch of direction, for the ſucceſsful diſcharge of the paſtoral office. It inculcates a duty of no leſs conſequence than the former, to every miniſter who would ſave himſelf, and them that hear him.---And there is a natural connection between them. The one implies the neceſſary qualification and diſpoſition for the other. In this view therefore it appears, that he who takes no heed

unto

unto *himſelf*, cannot be expected to take heed unto his *doctrine*.

GOD, in times paſt, left all nations, except one favorite people, to the light of nature, and the reſearches of meer reaſon, in matters of religion. This he did through a ſeries of ſeveral thouſand years. As this conduct was perfectly adapted, ſo it was, no doubt, expreſsly deſign'd to diſcover what the whole force of unaſſiſted reaſon could do, in the buſineſs of religion. What was the reſult of the experiment, you all, in ſome meaſure, know. And if any, after all, are not, by ſo palpable a demonſtration, fully convinc'd of the inſufficiency of human reaſon, to aſcertain the eſſential principles of religion, nor diſpos'd, with gratitude, to receive the revelation God has given; it can be owing to nothing but the moſt criminal blindneſs, and obſtinacy of heart: and in puniſhment of it, 'tis but juſt in God, to give them up to their own reaſonings, *that they might be damn'd who believe not the truth*.

BUT after, in his unſearchable wiſdom, God had abundantly manifeſted, that the world, by the utmoſt

utmoſt efforts of their wiſdom, neither had nor cou'd acquire, any *ſaving* knowledge of him ; it pleaſed God, by the fooliſhneſs of preaching, to ſave them who believe. He publiſhed his goſpel to mankind, as the only ſyſtem of doctrine in the knowledge whereof they could attain ſalvation ; as the only revelation of his nature and perfections, that could ſerve as an effectual foundation of religion ; and as an exhibition to a dark and ruin'd world, of the only method of acceptance in his ſight, and recovery to his image and his glory.--- For the *goſpel*, in eternal excluſion of all human inventions, is the *power of God to ſalvation to all that believe*, becauſe therein alone is the *righteouſneſs of God reveal'd : that righteouſneſs* which he has provided, that righteouſneſs which only he will accept as the *matter ground* and *reaſon* of *juſtification* in his ſight. And this righteouſneſs is reveal'd in the goſpel for the *faith* and *dependence* of a guilty world, in excluſion of all perſonal qualifications whatever.

THE firſt inſtance, therefore of a miniſter's care, with reſpect to his *doctrine*, is that it be the doctrine of the goſpel,---*not cunningly deviſed fables* ; the *principles of the oracles of God*, --- not the *rudiments*

*ments* and *wiſdom* of *the world.* For the end of his office is the glory of God in the *ſalvation* of ſinners. The doctrine of the goſpel is the only expedient the wiſdom of God hath provided for the attainment of this end. This is the doctrine which only hath any tendency thereto, in the purpoſe of God ; and conſequently in the nature of things : for, there can be no virtue, in any doctrine to the ſalvation of fallen man, independent of the appointment of God. If therefore, the doctrine which a miniſter preacheth, be not the doctrine of the goſpel, it is not the doctrine of *ſalvation*, his preaching, of conſequence, cannot produce this end : inaſmuch as the doctrines he preacheth, are not thoſe God hath eſtabliſhed excluſively for this purpoſe, of all others. This preaching then muſt have the moſt fatal effects. A teacher who departs from the doctrine of the goſpel, the faith once delivered to the ſaints, defeats every purpoſe of his office. He fruſtrates the grace, and counteracts the whole deſign of God, in the goſpel. And hence the natural tendency of his conduct, is not to ſave, but damn himſelf and them that hear him.

WHAT God has reveal'd as the goſpel, or

doctrine of ſalvation, is in fact the doctrine of ſalvation, not any human ſchemes men may call ſo. They may give this ſtile to this, or that ſyſtem; and conſecrate their unhallowed refinements, by the name of the goſpel of Chriſt. But it will be of no avail to procure to themſelves confidence before God, or render their inventions conducive to promote the ſalvation of others. The doctrine of the goſpel, as reveal'd by God in the ſacred ſcriptures, not as conceiv'd of by men in the blindneſs of their minds, hath any virtue of this kind. This virtue is connected with the real doctrine of the goſpel, and with nothing elſe. If any other be ſubſtituted in its room, with whatever ſemblance of truth, or accommodation to reaſon, no virtue belongeth to it, to ſave them who believe it. This is the ſole prerogative of the goſpel of Chriſt, reveal'd in the word, which, as it admits of no improvement, ſo neither of any *private interpretation*.---Not what man conceives, therefore, but what God has reveal'd, is a miniſter to preach to his hearers, as the doctrine of the goſpel. That he preaches what he believes to be ſo, is ſo far well. This may, perhaps, ſatisfy him, as a plea in the goodneſs whereof he may, at all adventures, confide. But it will not

acquit

acquit him at the bar of God. If he corrupts the eſſentials of the goſpel, he makes it of none effect; and God will require it of him, however ſeriouſly, ſincerely and confidently he may believe thoſe corruptions to be true in themſelves, or to be the truth of the goſpel. For, to ſuppoſe that he may eſſentially corrupt the doctrine of the goſpel, and not be capitally guilty, is fixing an odious imputation on the bleſſed God: as if in points indiſpenſibly neceſſary to be believ'd, he had notwithſtanding, expreſs'd his mind with ſo much darkneſs or ambiguity, that they might be miſapprehended by the moſt humble and well-diſpoſed inquirers. This is implicitly to ſay; either that he wou'd not, or that he cou'd not, ſo plainly declare his will, as that all might underſtand it, whom prejudice and unbelief did not pervert. The ſuppoſition is infinitely derogatory to the divine character. It defeats his intention in the revelation of his will; and repreſents his word to be equally calculated to betray mankind into error and ruin, as to lead them to truth and to ſalvation.

THE manifeſtation of the truth (give me leave to repeat it) reveal'd in the goſpel, is a ſolemn object

object of a paſtor's care and circumſpection. 'Tis at his peril, if he lay *another foundation, than that which is laid.* If he preacheth *another goſpel*, which he doth if he miſrepreſent or pervert the apoſtolic one, he is devoted to ruin by the earneſt imprecation of an inſpired apoſtle. *But tho' we* (ſays he) *or an angel from heaven, preach any other doctrine unto you, than that which we have preach'd, let him be accurſed.* He muſt not *corrupt the word of God ; but as of ſincerity, but as of God,* ſo muſt he *ſpeak in Chriſt* ; not preaching himſelf, his own notions and opinions, but the doctrines of Chriſt : and by this *manifeſtation of the truth, commending himſelf to every man's conſcience, in the ſight of God.* This is a matter of great importance, both to the glory of God and the ſalvation of ſouls ; and a due ſenſe of it, cannot fail of inſpiring him with the utmoſt caution with reſpect to his doctrine ; with the utmoſt attention to every appointed method of obtaining the knowledge of the truth as 'tis in Jeſus. Aſſur'd that the doctrine of the goſpel only, is the power of God to ſalvation, he will tremble at the thought of corrupting it ; and thus change *the truth of God into a lie*, and *the law of the ſpirit of life* into a *ſavor of death.* 'Tis an awful thing to poiſon

poiſon the fountain of life, and then diſpenſe the deadly draught to mankind, inſtead of the ſalutary and *ſincere milk of the word!*

AS, by the doctrines of the goſpel only, God ſaves thoſe who believe, it muſt of conſequence be a neceſſary branch of a paſtor's duty, to repreſent to his hearers what theſe are. The importance of their knowing and believing the truth is ſo great, that he can not neglect a full manifeſtation of it, without danger to their eternal intereſt. He muſt therefore be plain and explicit. He muſt keep back no part of the counſel of God. He muſt not ſhun to declare the whole, with great plainneſs of ſpeech. 'Tis not his buſineſs to determine that this or that doctrine is of no importance, and on this account to exclude it from the pulpit. 'Tis eno' that God hath reveal'd it as a branch of his mind and will. If the Lord God hath ſpoken, he muſt not forbear to prophecy. That a doctrine is controverted, or even deny'd by men of the greateſt reputation, is no ſufficient reaſon why he ſhou'd conſider it of little importance, and neglect to preach it to his hearers. On this plan of procedure he muſt baniſh from his diſcourſes all the diſtinguiſhing doctrines

of

of the goſpel.---But he muſt *call no man Father upon earth; one is his Father, who is in heaven. One is his Maſter, even Chriſt.* And *to his own maſter he ſtands or falls.* He muſt not therefore *walk in craftineſs, nor handle the word of God deceitfully.* If he give an *uncertain ſound*; preach in ſo general and ambiguous a manner, as leaves his hearers uncertain what are the doctrines of the goſpel, and they err from the truth, they ſhall periſh in their error; but their blood will God require at his hand.

THE goſpel is a ſyſtem, between the ſeveral parts of which there is the greateſt connection and dependence. It is an harmonious and well-adjuſted plan, where one part ſupports another, and one truth ſuppoſeth and depends upon another. If any fundamental truth be juſtled out, the building falls to ruin. If the order of the parts be diſadjuſted, the wiſdom of the whole is brought to nought. And an imputation on the wiſdom of the goſpel, opens a direct attack upon its truth. A proper arrangement, therefore, of the truths of the goſpel, no leſs than a plain declaration of them, is an important inſtance of paſtoral regard to doctrine. I ſhall exemplify this remark in a few inſtances.

THAT

THAT all mankind, of every age, have ſinned; have hereby forfeited eternal happineſs, and are juſtly liable to everlaſting miſery; that by nature they are wholly deſtitute of the moral image of God, *ungodly*, *ſinners*, and *without ſtrength*, i. e. are neither diſpoſed to, nor capable of, any act that is ſpiritually good, from the natural enmity and averſion of their hearts to God, and to his laws; and hence are unmeet for the kingdom of God; are truths whereon, as its proper grounds, the chriſtian inſtitution is erected. The denial of 'em ſubverts the plan of the goſpel; and will fix the charge of folly on that ſyſtem which is the higheſt diſplay of the wiſdom, as well as grace and power of God.

THAT merit, righteouſneſs, moral goodneſs, virtue, or obedience, which recommends a guilty ſinner to God, is declar'd in the goſpel to be wholly and excluſively in Jeſus Chriſt †. --- Until a ſinner therefore is united to Chriſt by faith, which is the ſovereign *gift of God*, whatever he may be, or whatever he may do, can have no effect to give him acceptance

† Rom. i. 17. Rom. iii. 21, 26. Rom. x. 3—13. Gal. ii. 16. Philip. iii. 8, 9.

acceptance with God, or recommend him to the divine mercy. The law of the ſpirit of life which is in Chriſt Jeſus only, can make ſinners free from the law of ſin and death; and diſpoſe and aſſiſt them to any acts which have any degree of true moral goodneſs.---But now diſadjuſt this order; repreſent a ſinner, before union with Chriſt, as having acquir'd any diſpoſitions, or done acts that have any moral goodneſs or excellence in them; allow him any acts or diſpoſitions, which recommend him as a more qualified object of divine acceptance, than any other ſinner whatſoever; that is, allow him any thing in teſtimony of his reſpect to which God does confer, or is obliged or any way induced to confer any bleſſing on him, ſhew him any favor, or not caſt him off for ever: ---- repreſent things, I ſay, in this light, and the goſpel-plan of acceptance with God is by neceſſary conſequence overſet.

THE true and proper deity of Jeſus Chriſt, is a doctrine plainly taught in the holy ſcriptures ‡; and it is of the higheſt conſequence that we believe it. The efficacy of his mediation, to anſwer the ends for

‡ John i. 3. compared with Gen. i. 1.—Rom. ix. 5. Mark i. 2, 3, compared with Iſa. xl. ver. 3 to the end. — John xxi. 17. compared with Jer. xvii. 9, 20.

for which it was appointed, depends on his being truly God, ſelf-exiſtent and independent. The infinite value or merit of his obedience, or of thoſe acts and ſufferings in his human nature in obedience to the law of God, which form Chriſt's mediatorial righteouſneſs, ariſes fundamentally from the infinite excellency of his perſon. If he be not a perſon of infinite dignity and excellence, there cannot be an infinite merit in his obedience and ſufferings. And if he be not God, in the proper ſenſe of the Word, without any refinement or qualification, he cannot be a perſon of infinite dignity and excellence. Of conſequence, the righteouſneſs he bro't in, and the atonement he made for ſin, cannot be of infinite value. And if the evil of ſin, and the guilt of ſinners be infinite, then 'tis plain, that the virtue of Chriſt's death, is not equal to the intention for which he died. Hence it will follow, that Chriſt is dead in vain, and we are yet in our ſins.---But not to enlarge ; if this foundation be deſtroyed, if the true and proper deity of Jeſus Chriſt be denied, the goſpel ſyſtem, with all the hopes and expectations of believers, founded on it, appears to be demoliſhed.

THE moral law is of eternal obligation; it can never be broken, or made void. It is the unchangeable rule of duty, and the meaſure of that righteouſneſs, which entitles men to acceptance before God. There is no other ſtandard of righteouſneſs. If this be ſo, then the righteouſneſs which can commend us to divine acceptance muſt conſiſt in a perfect conformity to the law; and can conſiſt in nothing elſe, as is eaſy to ſhew. Nothing elſe can be of this conſideration in the ſight of God. If therefore new laws or meaſures of righteouſneſs be introduced, ſomething elſe beſides perfect obedience, or conformity to the law be ſubſtituted, as our righteouſneſs and perfection before God, the law is made void; and what makes void the law, by inevitable conſequence, ſubverts the goſpel.

FROM the doctrines ariſe the duties of Chriſtianity, in all their various branches; as conſequences ariſe from principles. The reaſon or ground of the one lies altogether in the other. If the doctrines be not true, the duties are abſurd. If the doctrines be not believ'd, the obſervation of the precepts can have no value. If the belief of the doctrines, be not the ſpring of the practice of the duties,

duties, there is nothing in it of the nature of religion. In a word, it is on the foundation of the doctrines only, that the superstructure of Christian duties rises. A gracious belief of the former, is the only principle, on which the saving practice of the latter can be grafted.

IT appears, therefore, from this view of things, to be an indispensible instance of pastoral attention to doctrine, to establish the duties of Christianity on its own distinguishing doctrines; and to enforce the practice of them, from those motives which these doctrines afford. The most earnest recommendation and the most serious and devout practice of the duties of religion, on any other plan or principles, is but labouring, as in the fire, for what will never profit men, and wearying themselves for very vanity. Who hath required these things at your hands? will, after all, be the confounding demand. To preach duties on any other foundation, is a desertion of the gospel of Christ. It supposeth the doctrines of the gospel not to contain the best motives, motives of the greatest strength and excellence, to enforce all religious duties. To inculcate them chiefly from other principles and motives,

motives, is to deſtroy their effect as means of holineſs and ſalvation. For the moſt aſſiduous and ſerious obſervation of moral duties, on other principles and motives than the goſpel propounds, and are implied in its doctrines, hath not in it the leaſt degree of goſpel-holineſs or real Chriſtianity.

THE work of Chriſt, in his life and death, whereby he brought in everlaſting righteouſneſs, finiſh'd tranſgreſſion, and made an end of ſin, manifeſted the glory of God, the excellence and obligation of His law; and that there is free acceptance with God, and eternal ſalvation by this perfected work of Chriſt, reveal'd in the goſpel; are chief corner ſtones in the Chriſtian Building. They form the baſis on which all Chriſtian practice is to be eſtabliſhed at firſt, and ever afterwards to be advanced. All duties of Chriſtianity are to be inculcated, that they may be practiſed, from a direct reſpect to Jeſus Chriſt, and his work of righteouſneſs, as the foundation of all acceptance, and medium of all communion, with God, in all duties whatſoever.

IN

IN this method, the apoſtles preach the duties of Chriſtianity. --- Their doctrine was, that Jeſus Chriſt is the ſon of God; that he is the only ſavior of guilty and hell-deſerving ſinners; that Chriſt crucified, is the wiſdom of God and the power of God, to ſalvation; that he is the end of the law for righteouſneſs; that God is well-pleas'd for his righteouſneſs ſake. They preach'd remiſſion of ſins and acceptance with God, thrô this man and the righteouſneſs he has wrôt out: and that there is ſalvation in no other. That no other righteouſneſs, or works of righteouſneſs, are of any avail for acceptance. That this righteouſneſs of Chriſt is compleat and perfect for this end. They forthwith enjoin'd on all to believe in Chriſt; --- to believe that Chriſt crucified, is the wiſdom and the power of God to ſalvation; that his righteouſneſs (without the works of the law) is the righteouſneſs which God has reveal'd, for acceptance in his ſight, and remiſſion of ſins. They don't preſs convinced ſinners to go about to eſtabliſh their own righteouſneſs; to mortify their luſts; to mourn and humble themſelves; and many ſuch like things, as what will contribute to commend them to the mercy of God; or give them any diſtinction in his ſight, as

objects

objects of his favor beyond others. ‡ They appear to propoſe but one direction to them, for acceptance with God, viz. to believe in Chriſt, as having brôt in everlaſting righteouſneſs, and put away ſin, by the ſacrifice of himſelf.---If this good news be diſbelieved, they tell them plainly, *There remains* no other remedy, *no other ſacrifice, for ſin; but a fearful looking for of wrath, and fiery indignation, to devour the adverſaries.*

WHEN any believed this report of the goſpel, and profeſſed their faith in Chriſt, now they immediately inculcate on them the Chriſtian duties of ſelf-denial, mortification, and heavenly-mindedneſs, as

‡ None, I hope, will be ſo inattentive, as to infer from this obſervation, that unbelieving ſinners are diſmiſs'd from all obligation to duties. No. This is impoſſible. The law which they are under, can never be relaxed, or diſpenſed with. It binds them for ever, not only to do whatever it requires, but to do it perfectly, under the penalty of eternal damnation, in caſe of failure. It binds them to perfection in every duty; and makes no account of any thing ſhort hereof, as any goodneſs in them, any thing valuable in the ſight of God, (whatever appearance of this kind it may bear in the ſight of men) or as any ground of acceptance before him.—Indeed, until the righteouſneſs of the law be fulfil'd in a ſinner, he can not be accepted or juſtified in God's ſight, on any plan whatever; for the goſpel doth not *make void the law, but eſtabliſh it.*

as the proper and only evidence of the ſincerity of their faith. They never conſider theſe things as means of begetting faith, but only and always as evidences of faith, already begotten. So that whenever the doctrine of the goſpel, (i. e. of free forgiveneſs by the righteouſneſs of Chriſt, without works) did not engage thoſe who profeſs'd the belief of it, to walk no longer after the fleſh, but, thrô the ſpirit, to mortify the deeds of the body, their profeſſion was conſider'd as a falſe one. They were look'd on as ſtrangers to the faith of God's elect. For it is a maxim of the goſpel, that the belief of the truth, will always purify the heart and reform the life. Now the apoſtles enforce all duties on them, both towards God and man, from the doctrines they profeſs'd to believe. They beſeech them, by the mercies of God, the love of Chriſt, the grace of the goſpel,---to deny all ungodlineſs and worldly luſts, and to live ſoberly, righteouſly, and godly; adorning the doctrine of God their ſavior, and looking for the bleſſed hope, to which they were begotten by the belief of the goſpel.

AS the doctrine of the goſpel is deſigned, by God, for the ſalvation of periſhing ſinners, it is the incumbent

cumbent duty of a miniſter, to preach it in a manner the moſt likely to ſubſerve this end. This is to be a conſtant object of attention in all his preparations and diſcourſes. The true end of preaching ought always to be kept in view. It ought to influence him in every duty of his office.

TO conclude this head.---As the goſpel produceth ſaving effects, not from any neceſſary virtue in itſelf, but only by the bleſſing of God and the agency of his ſpirit, in and with its doctrines; a preacher muſt maintain the deepeſt ſenſe hereof. His ſoul muſt ſtretch itſelf to God in earneſt breathings that he would accompany his word and inſtitutions with his bleſſing; that he would ſend his ſpirit down to make them the power of God to the ſalvation of periſhing ſinners.

III. THE laſt branch of direction to a miniſter, in the text, is to continue in the practice of the preceding duties.

A compliance with this direction, is as neceſſary as with any other. There is the ſame reaſon for a miniſter to continue to take heed to himſelf and to his

his doctrine, as to begin to do ſo. The diſcontinuance of theſe duties will be as fatal, in the end, at leaſt to himſelf, as the total neglect of them: in many reſpects it will be more ſo.

THIS branch of the direction is far from being ſuperfluous. A miniſter will meet with many things to relax his attention to chriſtian and miniſterial duties. He is a man of like paſſions with others; having the ſame wicked and deceitful heart to contend with; ſurrounded with the ſame temptations which are common to all; beſides, he is ſubjected to ſome which are peculiar, and ariſe from the nature and duties of his office. Theſe things ſhew that there is the greateſt reaſon for his continuing to take heed unto himſelf.

IF he preach the doctrines of the croſs with fidelity and zeal, he muſt ſettle in his heart that hatred and reproach will be his reward from many. Theſe doctrines have always been an offence to the wiſe, the ſcribes, and diſputers of this world. The natural man receiveth not the things of the ſpirit of God; they are fooliſhneſs unto him. --- He muſt therefore prepare to bear the reproach which has

ever attended the preaching of the croſs. But this muſt not move him. He muſt endure hardineſs, as a good ſoldier of Jeſus Chriſt; not expecting that the offence of the croſs will ceaſe, or its doctrines and maxims ever ſuit the taſte of a degenerate world. He muſt therefore patiently continue to take heed unto his doctrine, againſt all oppoſition and at all events.

THIS head admits of great enlargement, but the time requires me to haſten to the concluſion of this diſcourſe.

HOW arduous and awful a work is the goſpel-miniſtry! what meaſures of wiſdom, what degrees of grace and zeal are neceſſary to fulfil it! who is ſufficient for this employment?—Alas! they know not what they do, who take upon themſelves this truſt, before they have ſeriouſly conſidered the ſolemn nature and importance of it; whether God be with them, and appears to call them to the undertaking. Theſe are objects which deſerve the attention of every one who deſires this work; referring himſelf, in this matter, entirely to the will of God; wholly following the direction of his word,

ſpirit

ſpirit and providence, as his only lead, will be of the greateſt conſequence to his ſupport, in all the future difficulties of his charge. This conduct will tend to encourage his hope in God, and ſtrengthen a dependence on his grace. And no one who has any degree of a juſt ſenſe of his neceſſity of the aſſiſting grace of God, will ever accept this office on any conditions, which tend to weaken his expectations of it. Oh! it is of great conſequence to be able to carry every trouble to God; to pour every complaint into his boſom; and roll every burden on his grace and promiſe. Indeed this liberty, this humble dependence on the grace of Chriſt, alone can make this work ſupportable to one who has at heart the ſucceſs of it; is deeply conſcious of his own unfitneſs; and means to diſcharge his awful truſt, as unto God.

BUT I ſhall wave the many reflections the preceeding diſcourſe doth naturally ſuggeſt, and proceed to the particular addreſſes the preſent ſolemnity requires.

*IN the firſt place, I beg leave to addreſs myſelf to the Church and Congregation, ordinarily meeting for*

*for the worſhip of God, and communion in Chriſtian ordinances, in this houſe.*

My dear Brethren,

*YOU have given me the higheſt teſtimony of your eſteem and confidence, in calling me to take part with your aged and venerable paſtor, the Reverend Dr.* SEWALL, *in the paſtoral care and overſight of you, in the Lord. I pray God this confidence may never be diſappointed. I am neither ſo much a ſtranger at home, nor to the duties and difficulties of the paſtoral truſt, as not to be deeply ſenſible of my great inſufficiency for this work,---ſo great, it aſtoniſhes me, that God ſhou'd, in his providence, appear to call one who is the meaneſt of all his ſervants, to exerciſe the miniſtry, in ſo important a part of his Zion. Often have I ſaid, "Lord ſend, I pray thee, by the hand thou wilt ſend. Lord, I am not eloquent, neither heretofore, nor ſince thou haſt ſpoken unto thy ſervant, but I am ſlow of ſpeech, and of a low tongue." And had not the providence of God render'd an attention to your call my apparent duty, as it was not an object of my purſuit, I had never dared to accept it.*

*WHEN*

*WHEN I conſider the character of your late excellent paſtor, the Rev. Mr.* THOMAS PRINCE, *his ſingular attainments in knowledge and grace; when I reflect that this church of Chriſt has, from its beginning, been diſtinguiſh'd by paſtors who were burning and ſhining lights, and whoſe praiſe is in the churches; I can't refrain crying out, Lord, who am I that I ſhould go unto this thy people? "Who is ſufficient for theſe things!"*

*BUT thô I come far ſhort of them in declaring to you the myſtery of God, yet I have this conſolation, that I bring no new doctrine to you; but what I have preached as the doctrine of the goſpel, has the ſanction of their judgment, appearing in their writings, by which they, being dead, yet ſpeak unto you:---Not that your faith is to ſtand in the wiſdom of men; but certainly a careful attention to the doctrines held by the church of Chriſt thrô every age, can never be without its uſe in many reſpects.*

*THE time is now come, in which I am to be ſolemnly ſeparated to the work of the miniſtry among you.--- If I had the capacity and qualifications of an angel, with pleaſure wou'd "I ſpend and be ſpent, for your ſouls."*

*ſouls." But wo is me, I am a man of unclean lips! ---Allow me therefore to aſk your earneſt prayers to God, that I may receive the unction from on high; that I may have grace to take heed unto myſelf, and to my doctrine; and ſo to diſcharge every duty of my office, as to ſave myſelf, and them that hear me.*

*I TRUST, I may ſay with ſome ſincerity, "I ſeek not yours but you:" That to promote the honor of my deareſt Lord; to contribute to the furtherance of his goſpel, and the ſalvation of ſouls, is with me of the higheſt conſideration.---It ſhall be my conſtant prayer that the God of peace may be with you, and bleſs you and yours with all ſpiritual bleſſings in heavenly things in Chriſt Jeſus.*

IN the next place I beg leave to addreſs myſelf to the aged and worthy Paſtor of this church.

REV. & DEAR SIR,

*YOUR age, your abilities, but above all other conſiderations, your fidelity to the cauſe of your divine maſter, maintained thrô a long courſe of trial, give you a juſt title to that univerſal reſpect which you poſſeſs.---I thank God, who has ſo long preſerved you*

*a*

*a burning and ſhining light, and an ornament to your order. You will permit me,* Sir, *in this public manner to profeſs my eſteem and affection for you.---'Tis a great ſupport to my ſpirit in the awful work I am now to engage in, that I begin it under your patronage and direction; that I ſhall enjoy the advantage of your preſence and counſels. It will always, thrô grace, be a pleaſure to me to ſerve with you as a ſon in the goſpel: and you will always be pleaſed to treat me with the freedom and authority of a father; and I doubt not, will bear me continually on your heart at the throne of grace.---May God, in mercy to his church, in mercy to me, ſtill prolong your valuable life; may your health be precious in his ſight;---and, in our united miniſtry, may this flock receive the fulneſs of the bleſſings of the goſpel of Chriſt.*

*AND now, my reverend* Fathers *and* Brethren, *will you permit me to aſk, and to enjoy a part in your prayers and friendſhip? I have no pretenſions to this favor, unleſs you will be pleaſed to conſider in this light, a cordial affection and eſteem for you as the miniſters*

*miniſters of the goſpel of Chriſt; and a ſincere diſpoſition, I truſt, to unite with you in promoting the intereſt and kingdom of our common Lord.*

TO whom be glory in the churches for ever.

AMEN.

THE

# CHARGE,

GIVEN

By *Joseph Sewall*, D. D.

---

*Dear Brother*,

WHEREAS the glorious Head of the Church, who holds the Stars in His right Hand, has, in His governing Providence, releas'd you from the Bonds you were under to ſerve him in a diſtant Part of His Vineyard, and inclin'd this Flock to call you to the Paſtoral-Office over them, and you to accept their Call, and take Part of this Miniſtry: We do, in the Name of CHRIST, commit this Flock to your Paſtoral-

Care, Charging you (before GOD and our Lord JESUS CHRIST, who ſhall judge the Quick and the Dead, at His Appearing and Kingdom) That you fulfil the Miniſtry which you have receiv'd of the Lord.

TAKE Heed to Thy SELF, and to all the Flock over which the Holy Ghoſt maketh you an Overſeer, to feed the Church of God, which He has purchaſed with His own Blood.

FOR this End, --- Give yourſelf continually to *Prayer*, and the *Miniſtry of the Word.* Adminiſter the viſible Seals of the New-Teſtament, *Baptiſm and the Lord's Supper*, according to Chriſt's Appointment.

Diſpenſe

Diſpenſe the *Holy Diſcipline* of the Church of Chriſt, without Partiality, according to His Word. Uſe your beſt Endeavours *to know the State of this Flock*, and watch for their Souls, as One that muſt give an Account. Feed Chriſt's Sheep, feed His Lambs, from Love to Him; giving to every One his Portion in due Seaſon: And go before them in an *exemplary Converſation*, that, beholding your good Works, they may glorify our Heavenly Father, and be excited to follow you, as you follow Jeſus Chriſt. And, in every Part of your Miniſtry, labour to approve yourſelf a Fellow-Helper to the Truth. Be ready to unite with your Colleague-Paſtor in all ſuitable Methods to promote pure and unde-

fil'd

fil'd Religion, among this People. *Run the Race*, ſet before you, with Patience, looking to Jeſus the Author and Finiſher of our Faith: Conſider him, leſt you be wearied, and faint in your Mind. *Be ſtrong in the Lord*, and in the Power of His Might, for, Who is ſufficient for theſe Things?

FINALLY, --- We again ſay unto you, Take Heed to your Self, and to your Doctrine; continue in them: In doing this, thou ſhalt both ſave thy Self and them that hear thee. --- Be thou faithful unto Death, and our Lord, the righteous Judge, ſhall give you a Crown of Life. To Him be Glory, in the Churches, for ever.

*AMEN.*

THE

# *Right Hand of Fellowſhip,*

BY

Mr. PEMBERTON.

---

WHEN *the great Author and Finiſher of our Faith*, had burſt aſunder the *Bands of Death*, and roſe triumphant from the Darkneſs of the Grave; this was his firſt Salutation to His favorite Apoſtles---*Peace be unto you.*---To communicate this comprehenſive Bleſſing to a revolted World, is the evident Deſign of the Doctrines and Inſtitutions of our Holy Religion.

THE Miniſters of the Goſpel, are Ambaſſadors of *the Prince of Peace*; and commiſſion'd from above, to *beſeech Men to be reconcil'd to God*; and to unite them in an indiſſoluable League of Friendſhip to one another. The Churches of our Lord Jeſus Chriſt, are all Members of one Body, --- animated with one Spirit,---they profeſs the ſame Faith, ---and are govern'd by the ſame Laws, --- therefore

ſhould

--- ſhould endeavour, with ſollicitous Care, to preſerve *the Unity of the Spirit in the Bond of Peace.*

IF this amiable Diſpoſition is baniſh'd from the Reſt of the Earth; it ſhould alwaies triumph in the Aſſemblies of the Saints.

NEVER does *the Prince of Darkneſs* more artfully propagate the Deſigns of his accurs'd Empire, than when he ſows the Seeds of Diviſion among thoſe who are called to preach the *Goſpel of Peace.* Perſons of the ſublimeſt Genius, adorn'd with the richeſt Attainments; if not inſpired with that Charity, which is the Badge of our ſacred Character, are deſtitute of an eſſential Qualification of a Miniſter of Chriſt. *Thô they ſpeak with the Tongue of Men and Angels, they are but as the ſounding Braſs, and the tinkling Cymbal:* They will deſtroy, and not *edify the Body of Chriſt:* They will diffuſe the Spirit of a Party, and not promote the common Salvation.

BUT when the Paſtors of the Churches, are united in a firm Adherence *to the Faith once deliver'd to the Saints*; and mutually conſpire to preach Chriſt and him crucified; we maintain the Honor of our Maſter,

Maſter, and take the ſureſt Method to promote the Good of Men. --- We invite the Influences of the Spirit, to deſcend on our Perſons and Miniſtry; and crown our Endeavours with defir'd Succeſs.

TO preſerve this Harmony, it has alwaies been the Cuſtom of the Churches of NEW-ENGLAND, when a Paſtor is eſtabliſhed in his Charge, to appoint one of their Number to declare their Communion with him. This agreeable Part of the Solemnity of the preſent Day, is, by the Choice of the venerable Council, devolv'd upon me. Therefore, DEAR SIR, in their Name, I give you this RIGHT HAND OF FELLOWSHIP:

I DO it, with the greater Pleaſure, being from a long and intimate Acquaintance, perſwaded, that you are animated by the Spirit of Chriſt, in taking *this Office upon you:* And that you deſire no greater Honor or Happineſs, than to be an humble Inſtrument to promote the Kingdom of our adorable Redeemer.

WE rejoice, that He *who appoints* the *Bounds of our Habitations*, has, by a ſurprizing Train of Providences,

Providences, prepared the Way for your peaceable Settlement in this Station of Honor and Service. We adore the God of Nature and Grace, who has, in ſo good a Degree, qualified you for this important Truſt. We acknowledge you as a Miniſter of Chriſt, regularly called and introduced into the ſacred Office, in this Church. We receive you as a Brother with us, in the *Service and Hope of the Goſpel.* We ſhall be ready upon all Occaſions, to afford you all proper Aſſiſtance and Encouragement.

WE commend you to the *Great God and Savior*, the Fountain of Influence; and ſhall alwaies pray--- That He would illuminate you more and more, in the Knowledge of the Myſteries of the Goſpel, --- That he would inſpire you with Wiſdom and Courage, to oppoſe the Deſigns of thoſe who *make Shipwreck of Faith and a good Conſcience*, --- That he would fortify and ſupport you under the Difficulties and Self-Denials, that attend the faithful Diſcharge of the Miniſtry,---That the Love of our Divine Redeemer may ever remain in your Heart, flow from your Lips, and captivate Multitudes to *the Obedience of Faith.*---May you long be continued an extenſive Bleſſing to this Church, and all the Churches

Churches of Chriſt in this Land.---Having *turn'd many to Righteouſneſs* ; may you *finiſh your Courſe with Joy* : --- When you have compleated your Miniſtry, in the Church militant upon Earth, may you be admitted to the Glories of the Church triumphant in Heaven.

I NOW aſk Leave, to addreſs myſelf, in a few Words, to the *Brethren* of this Church and Congregation.

BRETHREN,

THIS Church has, from the Beginning, been favor'd with a Succeſſion of Paſtors diſtinguiſh'd for their Knowledge, Fidelity, and Zeal. When it pleas'd God, to remove your late excellent Paſtor, Mr. *PRINCE* ; who was *a Scribe well-inſtructed for the Kingdom of Heaven*, --- we wept with you under the bereaving Hand of God ; we united with you in Prayers, that the Great Head of the Church would, in his appointed Time, give you another Paſtor to ſtand in the Place of the deceas'd. This Day we ſee our Deſires accompliſhed. *The Lord has granted us the Petition that we aſked of him. The God of the Spirit of all Fleſh*,

has ſent you One, who, we truſt, *will be a faithful Miniſter of the New-Teſtament*, --- who gives us the pleaſing Proſpect, that he will walk in the Steps of his excellent Predeceſſor, now with God; and unite his Endeavours with the Venerable Dr. *SEWALL*, that the pure and unadulterated Goſpel, may ſtill be preſerv'd in this Church, and tranſmitted to diſtant Poſterity.

MAY you long rejoice in the happy Advantages you now enjoy! By a devout Attendance on the united Labours of your Paſtors, may *your Profiting appear unto all Men*; that you may every Day be more prepar'd for *the General Aſſembly of the Church of the Firſt-born*; *the happy Society of the Spirits of juſt Men made perfect.*

THERE may you---may we---and *all the Nations of the Redeemer*, finally meet; and, with tranſported Hearts and harmonious Voices, chaunt forth unceaſing HALLELUJAHS, TO HIM *who hath waſhed us from our Sins* IN HIS BLOOD, *and hath made us Kings and Prieſts unto* GOD, *for ever and ever.* AMEN.

B.P.L. Binder
JUN 19 1900